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THE *Being* and *Benefits* OF Divine Providence, Vindicated and Aſſerted, IN A SERMON

Preached on *Septemb.* 7. being the Day OF *Publick Thankſgiving* : FOR

The Glorious Victory over the *French* and *Bavarians*, obtain'd at *Bleinheim* in *Germany*; on *Wedneſday*, *Aug.* 2. by the Forces of Her MAJESTY, and Her Allies; under the Command of the Duke of *Marlborough*.

By JOHN EVANS, Miniſter of *Ewell*, *Surrey*.

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BRITISH MUSEUM

THE

Being and *Benefits*

OF

Divine Providence,

Vindicated and Aſſerted

IN A

Thankſgiving Sermon, &c.

Pſalm XCVII. 1.

The Lord is King, the Earth may be glad thereof, ---------

THE Belief of a Providence preſiding over the World, is as Eſſential to Religion, as the Acknowledgment of GOD's Being: For, by Denying the Providence of GOD, Men remove all Communication be-

tween Heaven and Earth; GOD is then to us, as if he were not; and we can have no Motive inducing us to ſerve him; the Reaſon of all Religious Worſhip ceaſes, and with it the main Support and Comfort of our Lives.

For, If GOD did not concern himſelf with Human Affairs; to what purpoſe wou'd it be for us, to addreſs our ſelves unto Him, for His Bleſſing on them? And what Conſolation cou'd we find in a World of Troubles and Vexation? So great a Weight depends on this Principle, the Belief of GOD's Government of the World, that we had need to be very well perſwaded about it.

Let us therefore Enquire,

I. *What Grounds we have for the Belief of GOD's Sovereignty and Government of the World*; That the Lord is really King.

II. *What Matter of Joy and Conſolation 'tis to Mankind, and to us in particular, that he governs the World*; That the Earth may be glad of it.

I. The

I.

The First Enquiry is, *What Reaſon we have for the Belief of GOD's Sovereignty and Government of the World*; That the Lord is King. We ſee ſuch Footſteps of Power, Wiſdom, and Goodneſs, in the Frame of the World; and manifeſt Inſtances of Deſign and Contrivance in the Order of Things, as makes it impoſſible for the World to have made it ſelf; and therefore, it muſt have been produced by a Being, who hath all theſe Perfections of Power, Wiſdom, and Goodneſs.

Now, If that Being (which we call GOD) who has theſe Perfections in himſelf, made the World; 'tis rational to believe, that he ſtill governs it. For, the ſame Ends and Motives (whatever they were) that inclined Him to make the World at firſt, will engage Him for ever after to take Care of it, and over-rule all Affairs and Events in it.

For, we can't reaſonably ſuppoſe, that He, who employ'd ſo much Pow-

er, and Wiſdom, in the Raiſing of this Great and Magnificent Building, and Furniſhing it with ſuch Variety of Creatures, ſhould, ſo ſoon as he had perfected it, forſake His own Workmanſhip, and not look any further after it; eſpecially, conſidering, that 'tis no Trouble, and Diſquiet to Him, either to take Notice of what is done here below, or to interpoſe for the Regulating of any Diſorder, that may happen: For Infinite Knowledge, and Wiſdom, and Power can do this with all imaginable Eaſe; He knows, and ſees all Things at one View, and can do all Things, without any Diſturbance of His own Happineſs.

This hath been the common Apprehenſion of Mankind, in all Ages and Nations of the World, concerning this Matter: And this is [the Foundation of Religion] the univerſal Reaſon, why, the Heathens, as well as Chriſtians, put up Prayers and Oblations to GOD for the Things they need, or for Averting thoſe Evils they fear; becauſe they believe, that GOD concerns Himſelf in the Affairs of Mankind, and does diſtribute

ſtribute Good or Evil to 'em, according as they behave themſelves towards Him.

For the further Proof of this Doctrine, that there is a Divine, Over-ruling Providence: All Prophecies, that have been fulfilled; all Miracles wrought by any Perſon for the Confirmation of Religion; all Apparitions of Spirits, and the Powers of Magic; all Appearances in the Air, fore-telling future Calamities, that have happen'd; all Storms and Tempeſts at Sea or Land, beyond the Power of Second Cauſes to produce; all extraordinary Deliverances vouchſafed to Kingdoms, Cities, or particular Perſons; and all remarkable Judgments inflicted on any of them, (whereof Hiſtory, both Sacred and Civil, abounds with Inſtances; many of which have fallen within the Compaſs of our own Experience;) all theſe are ſo many convincing Evidences, that there is a Power, which over-ruleth the Affairs of the World, ſuperior both to that of Nature, and that of Mankind; and does order

Such as that of 26, and 27. of *November* laſt.

order all Things ſuitable to His own Will.

But, we ſhall find this Matter put out of all Doubt, if we carry our Thoughts to Divine Revelation. The Holy Scriptures aſſure us, that GOD rules in the Kingdom of Men, and diſpoſes of all Affairs. So we are told,

Pſalm 33. 14, 16. that the *Lord from his Habitation looks down upon all, that dwell on the Earth: No King is ſav'd by the Multitude of his Armies, nor any Man deliver'd by his own Strength*; but Salvation is from the Lord. And tho' *Many*

Prov. 19. 21. *are the Devices in the Hearts of Men*, yet *the Counſel of the*

Amos 3. 6. *Lord* only *ſhall ſtand.* And *no Evil* (of Puniſhment) happeneth *in a City*, but the *Lord doth it.*

Our Saviour tells us, That GOD's Providence extends to the leaſt and moſt inconſiderable Crea-

Mat. 6. 26, 31. tures, to the Graſs of the Field, and the Fowls of the Air; much more to Men, which

which are Creatures far more conſiderable, and to the very leaſt Thing that belongs to us; to the very Hairs of our Head, Mat. 10. 30. which are all numbered; a very low Inſtance of Divine Providence: And the Apoſtle tells us, That *GOD worketh in us*, and that, *according to the Counſel of His own Will.* Eph. 1. 11. So that nothing comes by Chance, the moſt fortuitous Events GOD has a Hand in, to bring them about. He takes Care of ſingle Perſons, much more of Publick Societies, and Kingdoms, wherein the Fortunes of ſo many ſingle Perſons are comprehended.

Praiſed be GOD for his Love and Favour to Mankind; for ever ador'd be his Holy Name, for thus humbling Himſelf to take Notice of us, and our Affairs; and likewiſe for giving us ſo much Aſſurance that he does ſo!

Since then, we have ſuch ſtrong Evidences of all Sorts, *That the Lord is King*;

Let us in the next Place, Conſider

II.

What Matter of Joy and Conſolation 'tis to Mankind in General, and to us in Particular, that GOD *governs the World*; That the Earth may be glad of it. GOD's Providence, and Government of the World is the main Support, and Comfort of Human Life; and the only Security of Peace and Tranquility to us.

1. The Providence of GOD, and His Government of the World, is the main Support, and Comfort of Human Life: While we are in this World, our beſt and ſecureſt Condition is expos'd to a World of ſad and uncomfortable Accidents; to Evils and Dangers; which we have neither the Wiſdom to foreſee, nor the Power to prevent; and under which we have no Support, if there be no GOD to govern the World. If we are in bad Circumſtances, we can have none to apply

apply to, for Remedy; but are left to our ſelves, to aggravate our preſent Miſeries by Impatience, and Deſpair; and grow more miſerable by the Proſpect of ſadder Futurity.

If we are in good Circumſtances, we may, without Remedy, be ſtript of 'em in a Moment. For, while we depend on Chance, and the Wheel of Fate, we can be ſecure of nothing we poſſeſs, or deſire, or hope for: So diſmal and diſconſolate are both Conditions, without a GOD to rely on! But upon admitting, (as we have all imaginable Reaſon to do) that He is, and that He governs the World, we can eaſily relieve our ſelves under the moſt diſmal Proſpect: We can fairly Conclude, and ſafely Depend on it, that, if we take Care, by our Submiſſion to GOD's Will, and Application to His Grace, to make Him our Friend; He will either prevent the Evils we dread, or ſupport us under them, or convert them to our Good; and in a ſhort Time, deliver us out of them: Either of

which is ſufficient to ſet our Hearts at Eaſe.

Nay, There are ſuch vaſt and innumerable Comforts flowing down on us from the Conſideration of GOD's Nature, and Providence, as are ſufficient, not only to allay our Sorrows, but to convert them into Joys and Triumphs. While He is at the Helm of the World, the Affairs of it are in a ſafe Hand, which always knows what is beſt for us, and has Goodneſs and Power enough to do it. And whilſt we live under the Influence and Apprehenſion of this, there is nothing in the World, can happen amiſs to us. Welcome Pain, or Pleaſure; Welcome Loſs, or Gain. For, if we have but GOD, our Friend, we may ſecurely depend upon it, that whatever befalls us, is beſt for us. Greater Matter of Joy and Comfort can't be than this.

2. GOD's Providence, and Government of the World is the beſt, and only Security of Peace and Tranquility to us.

Had

Had GOD, after he had once put Things into this Frame and Motion, left them entirely to ſhift for themſelves, and follow the Swing of their own Powers, and Propenſions; had he left Natural Events to fall out from neceſſary Cauſes, and Civil Affairs to the Arbitrary Management of Mankind; had he left Men to ſhuffle, and divide the World among themſelves, without troubling himſelf about it. This wou'd have made the World ſo dark and miſerable a Place, that it had been much better for us to be brute Beaſts, than rational Creatures.

For, ſuch a Syſtem of the World had put upon us another Yoke, beſides that of Fatal Neceſſity; namely, the Arbitrary Pleaſures of thoſe of our own Kind, which if they were not under an overruling Power, would be ten Times more unſupportable than the Iron Bands of Fate.

What Peace, or Tranquility could we have enjoy'd, had we been left to bear the Indignities, and Inſolencies, the Ravages, and Cruelty of every

one, that was ſtronger than our ſelves, and had the Will to oppreſs us? For, notwithſtanding the World now is under the Government of GOD, how reſtleſs and miſchievous are ſome of the mighty Powers of the World, even when GOD has an Hook in their Noſe? How ſavage, and inhuman are their Tempers, and Paſſions? How boundleſs and outragious their Ambition? What unconceivable Confuſion, and Subverſion would they create; if they were ſuffer'd to have their full Range? When GOD permits but one ambitious and turbulent Spirit in an Age, as the Inſtrument of his Wrath, what Havock and Devaſtation does it oftentimes make? How does it cauſe the whole Earth to tremble, and ſhake Kingdoms, as was once ſaid of *Nebuchadnezzar*, Iſa. 14. 16. And may be as truly ſaid of the *French* King? Who has involv'd *Europe* in Blood and Ruin, carrying Fire and Deſolation, wherever his Fatal Arms have been diſplay'd.

Had

Had not the Almighty Powers above interpos'd, ſtopt this Mighty *Nimrod*, and Oppreſſor of the Age, and ſtruck off the Wheels of his Chariots in their full Carreer; what cou'd have hinder'd him from being ſhortly at our Gates, and reducing us to a yet more miſerable Condition, than even thoſe Countries are in, which he has laid waſte with Fire and Sword. Doubtleſs this was in view, and had his Numerous Forces marched on Victoriouſly as they begun, we ſhould too ſoon (to our Sorrow,) have felt the Smart of what he queſtioned not the Accompliſhment of. But, Behold! What a Terrible Rebuke, the Providence of GOD hath given to this Inſulting Prince, in the full Height of his Fortune and Fury; and when he ſeemed in a Manner, to want but one Day's Succeſs, one Victory more, for making himſelf Univerſal Monarch, and Enſlaving this Part of the World to his Empire and Domination.

This

This Terrible and moſt Surprizing Rebuke, which he has now receiv'd at *Schellenberg*, and on the Banks of the *Danube*, near *Hochſtet* in *Germany*; muſt in all Reaſon and Juſtice be aſcribed to the Power of GOD, which ſo viſibly appear'd in the Day of Battle; that Great and Glorious Day, wherein the Fate of the *German* Empire, and indeed of all *Proteſtant* Princes, ſeem'd to come to a Final Termination.

For, the United Strength and Glory of *France* and *Bavaria*; Arms fluſh'd with Victories, and Succeſſes; that never knew, what it was to be beaten; being by many Thouſands ſuperior to their Enemies, and ſo advantagiouſly poſt on a riſing Ground, almoſt inacceſſible; having an unpaſſable River on their Right, a Mountain and a thick Wood on their Left, and their Front covered by their Cannon, with a Brook and Moraſs, very

Superior 4220 *Men*, or, *as ſome report* 10000.

The *Danube*.

See the D. of *Marlborough*'s Letters, and others to the QUEEN, &c.

very difficult to paſs, had there been no Enemy to guard them; I ſay, having ſuch mighty Advantages on their Side, well might they bid Defiance to the bold and reſolute Attempts of any Approaching Enemy? So confident was their General, M. *de Tallard*, of of the Invinciblity of his Troops, and the Inacceſſibleneſs of his Camp, that when he ſaw our Forces advancing, and laying Pontons over thoſe Paſſes; like *Rabſheka* of Old, he ſends them theſe Defying and Inſolent Expreſſions; *If they have not Bridges enough, I will ſend you ſome: Let them alone, the more come over, the more we ſhall kill of 'em.* Bold and Preſumptuous Words! And yet what cou'd have hinder'd him, from making them good, but the Providence of GOD? For, the Enemy might with Eaſe have either ſecured all thoſe Paſſes and Avenues, or fell on our Troops in the Paſſage, and oppreſſed them there, before they cou'd have rallied into a Poſture of Defence.

There

There is another very Remarkable Blunder and Infatuation, which the Elector of *Bavaria* was guilty of, when he abandon'd the ſtrong Citadel of *Augsburg*, which is ſituated upon a conſiderable River, covering all the Countrey of *Bavaria*, and which (according to the beſt Account we have) the Elector was in a Condition to maintain without M. *de Tallard*'s Reinforcement. But the true Reaſon of theſe remedileſs Miſtakes, and Confuſions, lies plainly in the ſecret Operations of GOD's Providence, Who by an over-ruling Power infatuated the Counſels, and fruſtrated the Bloody Deſigns of theſe Mighty Men of Wiſdom and Valour; and by that Means lets 'em ſee, *The Race is not always to the ſwift, nor the Battle to the ſtrong, nor Favour to the Men of Skill.*

See Gen. *Hompeſch*'s Letter to the States of *Holland*.

Eccleſ. 9. 11.

Let Men deſign Thngis never ſo politicly, and make them never ſo ſure, even

even to the *Popiſh* and *French* Degree of Infallibility; Let them reckon upon it as a Blow, that cannot fail: As the *French* Court did the Succeſs of their Affairs in *Germany*, and in all other Parts; as appears by the Extraordinary Ornaments, and Inſcriptions of the Fire-Works, which were prepared on that Occaſion, at the Birth of the *French* King's Great Grand-Son, the Duke of *Brittany*, at *Paris*; wherein the *Seine* and *Tajo*, Rivers of *France* and *Spain*, were repreſented as forcing the *Po*, *Danube*, *Maeze*, and *Thames*, the Chief Rivers in *Savoy*, *Germany*, *Holland* and *England*, to pay them Homage.

See the Monthly Mercury of Aug. *laſt.*

The Po *is a River in* Italy, *but runs thro' the Territories of the Duke of* Savoy, *and therefore* Savoy *is here intended by it.*

Yet, after all, *the Counſel of the Lord ſhall ſtand*; and he will do all His Pleaſure; for there is no Wiſdom, nor Underſtanding, nor Counſel againſt the Lord. And He loves to reſiſt the Self-confident, and Preſumptuous, and to ſcatter the Proud, that delight in War,

The Juſtice of the Cauſe we are engag'd in, is another Argument, that the Hand of GOD was immediately concerned in this Great Action; and therefore the Glory of the Day muſt be given unto Him.

For, tho' meer Succeſs be no Argument of the Juſtice or Injuſtice of any Cauſe, or of GOD's Favouring and Approving of it. For, Succeſs has often attended the Arms of Tyrants and Oppreſſors, when they were made the Miniſters of GOD to execute Vengeance on a ſinful People, that yet had a good Cauſe to maintain, how much ſoever it may have ſuffer'd thro' the Wickedneſs of their Lives.

Pſal. 11. ult. Yet *The Righteous Lord loveth Righteouſneſs, his Counſel will behold the Thing that is juſt*: And He wou'd always crown His People with Succeſs, in a Righteous Cauſe; if their Sins did not turn away His Face, and provoke Him to make Uſe of their Enemies, as His Rod, to ſcourge them into Amendment.

Now,

Now, If the Defence of Men's undoubted Rights, and Properties, and the Common Liberties of *Europe* againſt Tyranny and Oppreſſion, be a juſt Cauſe; then Ours is evidently ſo: And when we ſee this Cauſe moſt ſurprizingly Succeſsful, and wonderfully Victorious, in a moſt Critical Conjuncture; we have Reaſon to aſcribe it to the juſt Judge of the World, and ſay with the Pſalmiſt,

That *Verily, there is a Reward for the Righteous*, doubtleſs there is a *GOD, that judgeth in the Earth.* Pſalm 58. 11.

'Tis likewiſe worth Obſerving, that before this Battle begun, the Whole Army commended themſelves, and their Cauſe to GOD, which was heard Above, and in few Hours after was anſwered in a Compleat and Signal Victory. Was not this the Lord's Doing? And ought it not to be marvellous in our Eyes, and fill our Hearts and Mouths, with Devout Praiſes and

Thankſgiving to GOD, our Defender and Mighty Deliverer?

We particularly are concern'd to praiſe and adore the Majeſty of Heaven, for Placing ſo Excellent and Wiſe a Princeſs upon the Throne of theſe Three Kingdoms; Who extends Her Royal Care, and Aſſiſtance to all that need them every where; to the Protection of Her Allies, and the Terror of Her Enemies; and that under the Conduct of the Braveſt General. A General, who by his Matchleſs Courage and Fidelity, and by the Intrepidity of the Officers and Troops under him, has made *France* ſee, that her Strength is not invincible; and given ſuch a Blow, as that Haughty Monarch never felt in the whole Courſe of his Reign. A General, and Troops, who have bravely retriev'd the Ancient Glory of the *Engliſh* Name, and whoſe Glorious Atchievements might have been envied by the Greateſt Heroes of paſt Ages, and whoſe Memory will ſhine in the Annals of Fame to all Ages to come.

May

May an *Engliſh* Prince never want ſuch Unparallel Commanders and Invincible Troops; and may Victory and Succeſs conſtantly attend their Arms; and may the Glory of all be moſt thankfully aſcribed to the GOD of Battle, the Sovereign Lord of Heaven and Earth.

'Tis well, and happy for us, that the *Lord is King:* All the *Nations and People of the Earth*, except the *French* King himſelf, *may be glad thereof.* His over-ruling Providence, is the beſt Support of our Lives in all Conditions; and the main Security of our Peace and Welfare. And therefore, we have very great Reaſon to rejoyce, and be glad.

This is King *David*'s Inference from this Doctrine; and this is the preſent Buſineſs of this Day. And therefore, let us all moſt devoutly and thankfully acknowledge the great Goodneſs, and Mercy of Almighty GOD, who has ſo ſignally afforded us his Protection

ction and Aſſiſtance, in our greateſt Streights and Neceſſity. This is the Application I have to make of what hath been ſaid.

There are Two Ways proper to expreſs our Rejoycings:

I. *In a Thankful Acknowledgment of all* GOD's *paſt and preſent Mercies to us.*

II. *In a Chearful Reliance on his Providence, to go on in Bleſſing all our Counſels and Enterprizes, for the Honour of His Name, and the Good of Mankind.*

I. *Let us devoutly and thankfully acknowledge all* GOD's *Mercies and Loving Kindneſſes to us, both paſt and preſent.* The Mercies and Bleſſings of GOD, both Spiritual and Temporal, which in great Abundance he hath pour'd down upon us of this Iſland, ever ſince we have been a Nation, are numberleſs, and beyond Expreſſion.

Chri-

Chriſtianity, which was the greateſt Bleſſing Heaven cou'd beſtow, was here planted very early: And when Superſtition and Idolatry had crept into the Chriſtian Church, and mixt themſelves with our Religion, GOD was pleaſed to purge them out again, by bringing the Reformation into this Kingdom with the firſt that was reform'd.

Many indeed have been the Oppoſitions and Diſturbances, that have been given us ſince, by our Adverſaries, both Abroad and at Home; but as manifold likewiſe have been our Deliverances; and that in a moſt wonderful Manner.

I need not mention them, for they can't but be known to moſt of us.

And notwithſtanding our great Unworthineſs and manifold Provocations, He has ſtill kept War at a Diſtance from us, who live free from all Diſturbance at Home; every Man enjoying

joying his Religion and Rights in perfect Peace and Tranquility; and with a bountiful Proviſion likewiſe from GOD's Hand, of all the good Things that are either needful or convenient, to render our Lives eaſie and comfortable. And as to our Succeſs Abroad, we have greater Occaſion given us to praiſe Almighty GOD for, than we have ever had ſince our Deliverance from the *French* Intended Invaſion, in the Year, 1692. When, by the Bleſſing of GOD on our Fleet, the Royal Navy of *France* was utterly defeated, and burnt at *La-Hogue*. As that Overthrow prov'd ſo Ominous, and Fatal to the Power of *France*, that the *French* King has not been able hitherto, to put out a Fleet of Force enough, to pretend the Facing us at Sea. Our Hopes and Prayer is, that the late Blow, which his Arms receiv'd at Land, may reduce him to a Condition to Face us no more in the Field; that his Neighbours may live quietly by him, without the Danger of being invaded by *Frante*; that War and Deſtruction may have an End; and that the Pride

of

of thoſe may be effectually brought down, who ſet themſelves againſt GOD, and His Religion, threat'ning to root it out whereſoever GOD's Hand hath planted it.

This we may have Reaſon to hope for, if we glorifie GOD for His Goodneſs, by offering Praiſe and Thankſgivings, for His Mercies already received; and by Ordering our Converſation aright, that He may ſtill delight to ſhew us His Salvation.

We have ſeen and heard, how mightily GOD hath wrought with us: How ſhould our Hearts be affected with a due Senſe of it! and expreſs our Thankfulneſs in the Words of the Pſalmiſt, *Pſal.* 28. 8, &c. *Bleſſed be the Lord, becauſe he hath heard the Voice of my Supplications. The Lord is my Strength, and my Shield, my Heart truſted in him, and I am helped: Therefore, my Heart greatly rejoiceth, and with my Song will I praiſe him. The Lord is their Strength, and he is the Saving Strength of His Annointed. Save thy People, and Bleſs*

thine Inheritance: Feed them alſo, and lift them up for ever.

2. *Let us all Chearfully rely on* GOD's *Providence, and truſt in his Goodneſs, to go on in Bleſſing all our Counſels, and Enterprizes; for the Honour of his Name, and the Good of Mankind.* For this we have certainly very great Reaſon, when we conſider, who it is that orders our Affairs, and is the Sovereign Diſpoſer of all Events that happen in the World: One, in reſpect of whom nothing is contingent, nothing falleth out without his Knowledge, Command, or Permiſſion; One, whoſe Love we have no Reaſon to doubt of, having experienc'd ſo many Inſtances of it, even beyond our Hopes and Expectations: And One likewiſe, upon whoſe Power, Wiſdom, and Goodneſs, we may ſafely depend; ſince

Pſalm 144. 10. 'tis his Arm brings Salvation, and giveth Victory unto Princes.

GOD

GOD Almighty is our King, and He both certainly knows, and will certainly do, that which is beſt for us, provided we take Care to do that which becomes us.

Let us but do our Parts in Qualifying our ſelves for the Continuance of his Bleſſings and Favours; and that is to be done by contributing our beſt Endeavours, every Man in his Place and Station, to the Service of Religion, and the Public; and to adorn our moſt Holy Profeſſion with Practice ſuitable to the Purity and Excellency of it: And then we may ſafely caſt all our Care upon him, who careth for us; and loves to ſhew himſelf ſtrong in the behalf of them that ſerve him; and we may have Grounds to promiſe our ſelves Succeſs in all our Affairs.

When a Man, indeed, reflects on our Ingratitude to GOD, for his former Mercies; and on the Spirit of Atheiſm and Prophaneneſs, of Immorality and

Diviſion, that ſtill reigns among us, to the Scandal of Religion, and the plain Prejudice of our Common Intereſt.

I ſay, when a Man reflects on theſe Things, there is but little Reaſon, that GOD ſhould long continue his loving Kindneſs and Bleſſings to us; eſpecially conſidering, that he always deals with Nations according as they behave themſelves towards Him.

One main Reaſon we have to hope well of our ſelves is, that (notwithſtanding the General Corruption of the Age) we have ſome good People among us ſtill, zealous of Good Works; and we hope, that GOD will raiſe the Spirits of theſe Men, to ſhew their Zeal yet more publickly, for the Honour of GOD and Religion, and to carry on more vigorouſly the Reformation of our Lives, in Obedience and Imitation of that incomparable Example the beſt of Queens has ſet us; to Whoſe diſtinguiſhing Piety, and Care of the Church of Chriſt in general, and unparallel Beneficence, and Bounty to the moſt indigent

digent Part, the poorer Clergy of the Church of *England*, the ſignal Bleſſing, (which we Congratulate this Day) ſeems a Gracious Return from Heaven. Which I am particularly determined to believe; becauſe GOD in all Ages has often diſtinguiſh'd his Bleſſings, to Kingdoms and Nations, for the Piety and Charity of thoſe that governed them.

GOD knows, we are a ſinful and unworthy People, but our Comfort is, we have a Chriſtian Queen, Who, I hope, is reſerv'd by GOD, to compleat thoſe Glorious Works, both at Home and Abroad, which Her Royal Predeceſſors either deſired, or begun.

Let us then, as becomes all Honeſt and Loyal Hearts, Humbly and Devoutly beſeech Almighty GOD, by *Whom Princes reign*, Long to preſerve, and continue Her MAJESTY, a Powerful Protector, and Ornament to the whole Chriſtian Church, and an Inva-

Invaluable Bleſſing to us: And that, after He has made Her a Succeſsful Inſtrument of His Glory on Earth, He would make Her a Happy Partaker of it with Himſelf in Heaven:

For His Mercies ſake in Jeſus Chriſt, &c.

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FINIS.